

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
RELIGION and REFORM.

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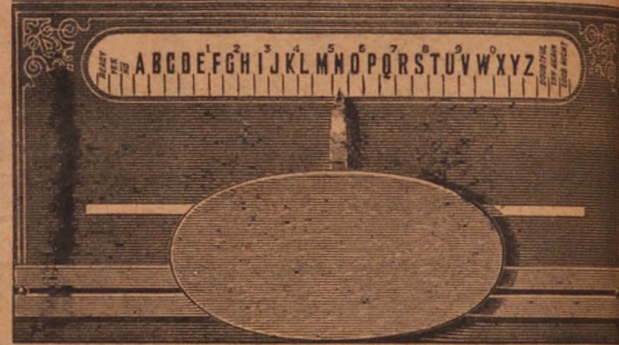
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FRIDAY, AUGUST 29, 1930

PRICE TWOPENCE

Original Poetry.

LOVE.

LOVE is a thing which never dies.
It strengthens all our earthly ties,
And causes doubt to flee.
A precious thing received at birth,
That lasts through all our life on earth,
And through Eternity.

Though Heaven itself seems far away,
And friends depart with each new day,
There still remaineth love.
It helps us through the lonely years,
It wipes away our bitter tears,
And brings us close to God.

We may not have tremendous wealth,
A comely face or perfect health,
To make our hearts rejoice.
Yet if we have a love that's pure,
And comes from God, we know for sure
We have the better choice.

Yea! if we have the smallest part
Of just one loving, faithful heart,
Our lives with sweetness blend.
A gracious gift sent from above,
A blessing from the God of love
Is love that knows no end. —NORA E. FORD.



THE SPIRITUALISM OF A MODERNIST.

TEACHINGS OF MODERNIST SPIRITUALISM.

By A. L. WAREHAM.

(CONCLUDED FROM LAST WEEK.)

NEITHER the Bible nor any other sacred writing is infallible.

No church is infallible.

No Pope nor any other Child of God ON earth or NEAR is infallible.

There is no Personal Devil.

God is Supreme over all. His Laws are Good. Obedience to them will bring happiness. Disobedience will bring misery.

God's Laws are not written in any book. They are made manifest in the whole of Nature, Spiritual and Material.

Books may contain a statement of man's conception of God's Laws, and may be of great use and assistance, in proportion to the way in which they reveal the Truth, in a form suitable to the powers and needs of the people.

God is not in the likeness of man. There are not only three persons in the Godhead, but countless millions. All are in God, and God in all.

The orthodox doctrine of a Trinity of Persons in One God is misleading.

The Word, or Child of God, is the Universe, Spiritual and Material, Visible and Invisible. In this sense, Jesus is the Word or Son of God, as every human being is God's child.

God is Infinite, Eternal Spirit.

The Universe is God, Expressed and Manifested.

There is no Being or Power apart from God.

God is All in All.

Man is a manifestation of God.

Men are, therefore, akin, and brothers.

Man has (is) a Spirit-body, a Material-body, and a Mind or Soul.

Man's soul continues to live in the Spirit-body after the death of the Material-body.

Man's character is not changed by death. There is opportunity, here and hereafter, for continual progress for every human soul that wills to seek it by the path of eternal good.

There are opportunities of communion between departed human spirits and those still in the flesh.

Every person is responsible, and will reap as they have sown. No sacrifice on the part of others will avail without right desire, right effort, and right conduct on the part of the individual concerned.

There will be compensation in the future life for all the good deeds done here, and for undeserved suffering, and there will be corrective retribution for all the evil deeds done here.

The doctrine of an angry God demanding the bloody sacrifice of a divine man is a relic of savagery, and abhorrent to enlightened minds. We believe that God is Love. It is true that Jesus lived and died for sinners, and was a sacrifice in that sense; but nevertheless the sinners must follow his example, and work out their own salvation. They must, by their own efforts and God's aid, re-create themselves. They must be born again of the Spirit.

Jesus died and was buried. What actually became of his material body we do not know, but in his spirit-body he rose, and by materialising was able to show himself, and converse many times after his physical death.

CARRYING ON THE GREAT WORK.

Jesus is almost certainly still carrying on the great work he began on earth. He may possibly come to some in a spiritual sense, but will not again take a permanent material condition.

There is no Judgment Day, with the sound of a trumpet and the resurrection of fleshly bodies.

Many millions of God's children never had a Bible, and never heard of Jesus while they were on earth. Nonetheless, they have attained high conditions by good living and service to God and man. Many others have had sacred writings, not the Bible that we have, and have also done well. On the contrary, many who have followed very closely the letter of the Bible, and missed its higher spiritual teachings, have encountered gloom and disappointment in the spirit world.

The gospels were not written till more than 30 years after the death of Jesus, and they do not give us an entirely reliable account of his life and teachings. Many doctrines foreign to his teachings certainly contaminate their purity.

The three forms of Creed of the Orthodox Churches, viz., the Apostles', the Nicene, and the Athanasian, were not provided by Jesus, but their doctrines were the occasion of constant disputes in the early Church for centuries. Those Christians who opposed them were turned out of the Church. The Creeds may be Church doctrine, but they have not the authority of the Master, and we believe them to be very faulty.

FALSE ASSUMPTIONS.

The orthodox doctrine of original sin in every man, because of his descent from Adam, is based on false assumptions. The tale of Adam and Eve in the Garden of Eden is a myth. Humanity is not descended from a single pair of human beings. It is quite as natural for many people to be virtuous as to be sinful. With some, evil desire may be stronger than with others. No one is perfect, and no

one is entirely evil. The doctrine of the Fall of Man, and his curse by an angry God, is barbarous. But on this story was founded the doctrine of an offended God, demanding the sacrifice of his own son to expiate the sin and reconcile Him to man. We must each and all struggle against our lower desires, and follow the higher path. But the physical and material are not all evil. Used properly, they are good and necessary elements in the evolution of high spiritual beings.

The doctrine of Free Will is one which it is very easy to become entangled in and confused by. It is sufficient that we are endowed with the power of choice. It is our duty to follow the upward path diligently and steadfastly, trusting alone in the Love and Wisdom of our Father God.

We are accounted righteous (relatively) not by the merit of Jesus or the Church, but according as we ourselves are made righteous by the Love and Wisdom of God working within us and expressing itself in harmony with the Divine Will in our feelings, thoughts and actions. Faith and trust in Almighty God are necessary to lead and inspire us aright. The great example of Jesus has been an aid to countless numbers, and it may be an aid to us. But we should be entirely wrong if we relied on the virtue or death of Jesus for our justification and salvation. We must work out our own. An act, once committed, cannot be undone.

We can, however, do our best to atone for an evil act by doing good ones, the more the better. As well as abstaining from a repetition of an evil act, we may influence others against committing it. In this way we become saviours of others, as well as of ourselves, and we should try to realise at once that we cannot save ourselves unless we try to help others on the right way. There have been many good and virtuous people in all parts of the world, who never knew anything of Jesus, and their good lives have brought them their rewards in the higher spheres. God is Love. He loves all His children, of all colours and all creeds, and if they respond to the higher promptings of the Spirit within them, no church and no creed can shut them out from the blessings of the Father. Nevertheless, when we have done all the good that we can, it will not balance the immeasurable benefits we shall receive from God.

It is not necessary to believe that Jesus was absolutely perfect and infallible. If he had been, his example to us would not have been as valuable as it has been, for we could not expect to succeed in following such a being.

THE SIGNIFICANCE OF BAPTISM.

Baptism is a symbol of a very important spiritual experience: the coming into a consciousness of our spiritual nature, its possibilities and responsibilities. The choosing of the higher unseen, in preference to the lower seen and unseen. The being born again spiritually, and entering into the higher spiritual life. This may begin here and now; it may be prolonged or quickened. The ceremony of the Baptism of Children was not instituted by Jesus. The ceremony of the Baptism of Adults may be beneficial or not, according to the reality of spiritual upliftment it affords. It does not wash away our sins, but it may be a symbol of overcoming our sinfulness.

The doctrine that an unbaptised child or adult has no hope of salvation, but is condemned to torment for all eternity, is in rank opposition to the spirit of the teachings of Jesus and our belief in the Love and Justice of God. It has caused untold distress throughout Christendom, and is against the evidence of the spirit world.

God is Almighty, Infinite, Eternal Law. All manifestations are according to that Law, which is unchanging. There is no power above it to suspend it, for it is an essential attribute and characteristic of God. By this attribute of God nothing could have been otherwise than what it has been or what it is. This does not destroy our power of choice and planning, but our choosing and planning are all in accordance with the Law.

There may also be great and enlightened intelligences in existence, children of God, who have existed for untold millions of ages, and have had the same power of choosing and planning, and who have, in accordance with the un-

changing Law of God, taken part in the running of the universe and the planning of other lives.

Everything must be under the Law, otherwise God would not be Absolute. Since the Supreme Power is unchanging Law, there is no need for design and plan on His part, for Law is Supreme and Absolute, and design is the consequence of the Law.

We do not believe that millions of ages ago God designed and mapped out the life and destiny of each person and creature, some for eternal bliss and others for eternal misery and torment. Spiritualism teaches the Love and Wisdom of God, and gives us the hope that all human beings will eventually be saved, and that all are inheritors of the Kingdom of Heaven. No matter what our church or creed, if our lives be right in feeling, thought, word and action, we reap the natural reward. But we are not justified in remaining in ignorance and error when we have the opportunity of acquiring knowledge of the truth.

THE PLACE OF CEREMONY.

Rites and ceremonies may be helpful to many if they be careful to aspire through them to a closer communion with God, and to use them as aids, training and discipline, not being content with mere appeal to the material senses. Everything at our services should be done in an orderly, reverential spirit. Beautiful devotional music is a great aid to us in the flesh, and to the angel ministers present with us. All rites, ceremonies, and symbols associated with false and injurious doctrines should be discarded.

The spirit of a deceased person, on passing, out of the material body, gravitates to its natural sphere or own plane according to the laws of affinity. None is fit at once for the highest bliss in the highest heaven, but must go through a course of purification and weaning from errors and faults. This may in some cases be distressing and painful, but in others the condition, though not perfect, is a very happy one. According as the spirit advances towards perfection, so he rises to higher spheres. It is also possible for a time to sink lower. But eventually all must rise.

The Last Supper of Jesus may still be commemorated with benefit, but it should not be confounded with the Sacrament of the Mass or Holy Communion. It should be a plain evening meal, in his commemoration, as was customary in his days. There should be no symbolising of his flesh and blood. The recorded statements of the gospels on this matter are probably incorrect.

The Sacrament of the Mass or Holy Communion may be made a means of grace to many. There is no need to consecrate the food and drink. They represent the Substance and Life of God, and not the flesh and blood of Jesus, which cannot help us.

THE IMPORTANCE OF TRUTH.

Spiritualists replace the Baptism of Infants with a Service for Naming, with exhortations to the parents to bestow care on the child's spiritual welfare and training, and also with the prayers of the congregation. The guides of the officiating medium usually give an additional spiritual name, such as that of a flower, and also helpful advice to the parents. Flowers are used, but no water.

The foregoing is believed to be an approximation to the Truth, as revealed by our earthly experiences, our reasoning faculties, and the highest enlightenment which we have received from the spirit world. All of these means, however, are fallible. The best communications we have received from the beyond are coloured to some extent by the religious beliefs entertained by the communicators while in the flesh, and by those of the mediums employed, both on this side and the other.

In all matters, therefore, we should endeavour to keep an open mind, receptive to farther enlightenment, and resting with complete trust in the Love and Wisdom of God, our Almighty Father.

To hear the truth and ignore it shows indifference, at least. To accept it, and then revert to error, must have deplorable results in the long run. To oppose the truth, even unknowingly, will work injury to one's self and to others. Let us endeavour in all things to be charitably minded one toward another, and to work for the common good of all.

CONCLUSION

A CASE OF PSYCHIC HEALING.

By FREDERICK H. HAINES, F.C.I.B.

SOME seven years ago I had a terrible time with a carbuncle on my neck. From first to last it tormented me for three months, notwithstanding daily medical attendance, two hospital operations, besides injections, drugs, and continuous nursing. The agony was such that sleep became almost impossible. Consequently, when recently certain symptoms announced the coming of another carbuncle on my thigh, I became apprehensive of the future.

Seven years ago I had no knowledge of Spiritualism. Today I am a confirmed Spiritualist. Therefore, my first thought at the time was "spiritual healing." One reads much of reputed cures that an opportunity to put spiritual healing to the test in one's own person is not to be ignored. So I refrained from calling in the doctors who had previously cut and drugged me, and decided to give my spirit friends the opportunity.

Strangely enough there was recent evidence of spirit interest in my health. A medium in London had given me useful advice, and this was followed by a visit to a healer, Mr. F. Pitt, of Herne Bay, and a promise of absent healing. But in neither case had anything been said about a carbuncle. That came exempli gratia. It was no joke. It was a hydra-headed brute with five or six "issues" and sufficient inflammation to make all movement agony. My family were unanimous that we should have called in the family doctor. But I gave spiritual healing a chance, and I am glad I did so.

Let me briefly give you my experiences. For "absent treatment" I was told to sit every evening for half an hour at a certain time. I sat regularly. Gastric trouble was diagnosed, and was the subject of attention. This affair of the carbuncle came unexpectedly. When I sat alone for "absent treatment" I felt "power" in the room, as I am mediumistic that is a familiar experience, and might mean no more than the presence of "friends" or a state of psychic exaltation. But when I saw, subjectively, an Oriental face and got the name "Afou-san" associated with it, there was reason to think something was happening. The name confirmed, with shut eyes, on the planchette. Later I got trance conditions, and this "doctor" spoke to my wife and gave her certain practical instructions as to how the case should be dealt with. She was convinced of his presence.

Now all this, some people would say, was merely self-hypnotism. Was it? The treatment we pursued was continuous, if not such as a doctor would have approved. It consisted of certain passes made by my hands all directed towards the centre of the wound from the exterior of the flesh, as though to create a direction for the poisons within. Also the wound was cleansed every four hours, and anointed with "basilican ointment." There was no pain, no drugs, nothing but this simple treatment which I have described. Yet in EIGHT DAYS all the abomination came away, and the slough had emerged, and left a clean wound which quickly healed! Also, it is of interest to note, the gastric trouble has made such marked improvement that I am beginning to hope that this old-standing complaint may also prove amenable to the treatment. But we must let some time elapse before we can say "cured" and that recurring disease which has made many years of my life difficult.

One subjective experience is worth recording. The nights were difficult owing to the discomfort of lying in such a position that the wound was not pressed. The greatest improvement was just prior to "discharge." One night I was suddenly conscious of "little fingers"—so it seemed—all around the infected area massaging and manipulating the flesh. It was an extraordinary feeling, very real and convincing; the next morning the result was apparent in the closing of the wound. Again, when the slough was coming away, the fibrous roots seemed to stick. One night I had twinges of recurring pain, as though live wires were being pulled through the flesh. The pain made me groan.

I was impressed that this arose through Afou-san's activity, and I said quietly, "Why not do this in the daytime, when I can stand it better?" The mental answer was quite clear: "This is an operation which we can do better at night because of the polarisation of the earth conditions which permits us to use magnetic forces more efficiently." I don't know what this means. But I do know something happened and "the roots" came away.

Of course, all this is chiefly remarkable because of the ease and quickness with which we disposed of what might have been a very troublesome affair. I give you freedom to say it is much ado about nothing; but if you ever have a real carbuncle (not an abscess or a boil), you will certainly find it is something to be afraid of.

Spiritual healing may be the manipulation of psychic forces or magnetic currents, or prayerful harmonies of being, as you will: if the healing is effected, what does the process matter to the one who is healed? I am keenly observant of the part that faith plays in many such healings. That it is possible to receive "treatment" from a healer direct, to be refreshed, strengthened, and invigorated by magnetic passes I was already aware by actual experience. But this experience of "absent treatment" is something new to me, and I record it merely to afford the investigator food for thought.

Mr. Haines is the writer of "Spiritual Development" (4/-), "The Book of Spiritual Wisdom" (6/-), "Thus Saith Celphra" (5/-), and "A Lamp to the Feet" (6/-). They may be had from The Pure Thought Press, 173, High Street, Watford, Herts.

*

THOSE TRIVIAL MESSAGES.

By E. M. KNOX.

MR. SMITH and Mr. Brown left the meeting together. "You seem very thoughtful," remarked Mr. Smith, regarding his companion quizzically. "May I enquire why?"

Brown shrugged his loosely-knit frame. "I was just thinking how utterly trivial are the messages our spirit friends return to give us. It seems a pity they cannot tell us something worth while."

Smith smiled slowly. "Ah! once again, Brown," he said. "Let us pause for a moment and find out the meaning of this word 'trivial.'"

"Trifling, of little importance, I believe the dictionary defines it that way."

"Of little importance—that will suit us very well. You would, I suppose, like to have a message dealing with say, Ancient Peru—something which would clear those doubts from your historical mind as to the validity of the facts you are about to publish?"

"We-ell, I suppose I might."

"Suppose you received a long treatise on the life and habits of Ancient Peruvians from one who had lived among them, and having passed on, came back to give his knowledge to you, what would you do? As an historian, would his treatise be of any importance to you or the world?"

"Of course, it would not. Historians make sure of their facts before publishing them," Brown retorted rather hotly.

"Exactly—then a treatise on Peru or any other place, while it might prove interesting, would be, generally speaking, of no importance."

Brown was silent, and Smith, raising his eyes to the glory of the heavens, paused in his walk.

"Look! Over there! I've never seen Mars so clearly."

Quietly they moved on.

"Of course, we might receive a message telling us which are the Martian 'at home' days and the best way of getting there."

"Oh, don't be facetious," growled Brown. "Why can't we get," he paused for a moment, "well, say a cure for cancer?"

may not have learned the process of communication. "Where does a spirit get its voice from? Since it is disembodied, it presumably has no voice-box, no vocal chords." Neither has a telephone receiver got "vocal chords." Where does it get its voice from? So the questions run on—the same old questions! We shall have to introduce Mr. Maskelyne to some of our twelve year old Lyceumists.

LAYING THE EGG.

Having heard that Maskelyne was a "famous illusionist," I read eagerly the paragraph, "Producing the Voice," which sought to "expose" trumpet and direct voice mediums. "If two loud speakers, on the same level, are placed at opposite ends of a room, the speech coming through them will appear to be coming from the empty air in the centre of the room." This is an "exposure" of the direct voice! What does it prove? Nothing! Spiritualists do not allow their mediums to carry loud speakers into the seance room in order to produce discarnate voices. Imitation does not disprove these things. Many a mimic can imitate a hen cackling, but he cannot lay an egg!

A DELIBERATE MISREPRESENTATION.

Then Maskelyne has a few words to say about spirit photography, but they are of no consequence. At the end of his article he says, "I am not prepared to deny Spiritualism until I have made a test of it," thus making a pose of the "unbiased mind." But earlier he had stated deliberately, "I maintain that the phenomena is produced by trickery." To the ordinary reader, glancing rapidly through the article, may not note its inconsistency, but thoughtful readers will not miss the point.

TIME FOR ACTION.

Lady Doyle is just now suggesting that the time has arrived when Spiritualists should no longer bear these insults upon their faith so silently. She says that the press does not treat Spiritualism fairly, and in doing so utters a great truth, although there is no doubt that its attitude to the movement is gradually improving. There is much to be said for her suggestion that Spiritualists should cease to patronise those newspapers which do not treat Spiritualism fairly, and at the same time write individually to their editors stating their grievance.

FACT VERSUS FAITH.

When recently I had an illness which brought with it some pain, a Christian Scientist friend came to see me. I have always admired him for his kindly disposition and ready smile. "You are not suffering," he said to me. "You only appear to be." But I was not interested in that point, and asked him to lessen the pain. He was able, he said, to do so, and so he spoke to me for a long time about the unreality of disease and the perfect freedom of the spirit from all its pangs. He had cured himself of many illnesses, he said, and had no use for a doctor. But in the end he told me, "You have not enough faith," although I had tried my best. I retorted that he had not enough fact. It was the old problem in a new form, for they are old enemies, Faith and Fact, and very hard to unite.

QUESTION OF TERMS.

This question of terms lies at the root of much confusion. In Spiritualism it is particularly noticeable, for we have teleplasm, ectoplasm, psychoplasms (and possibly other "plasms" are shortly to be coined). There is spiritual healing, psychic healing, magnetic healing, spirit healing and "healing." The words do not mean the same. Recently the Bishops at their much-criticised Conference, favoured a form of "spiritual healing," but their type of healing is, we believe, very different from ours, though they use the same word. We use, too, the words "spirit," "personality," and "entity," as if they each meant the same. We use the terms "guide" and "control" in exactly the same sense. Who shall define our terms, one from the other? I sometimes wonder why we understand each other so well!

OBSERVER.

NEWS FROM BRITISH COLUMBIA.

It is with great pleasure that I report the progress of our Church's work to the pages of THE TWO WORLDS. We are honoured to have as our resident pastor Mrs. Elsie Frampton, whose name is so well known in Wallasea, England. Their loss of a devoted worker has truly proved Victoria's gain. Almost a year ago Mrs. Frampton took over the pastorate of the First Spiritual Church here, and since that time many changes for the better have taken place.

In February of this year we were reinforced by the amalgamation of a little band of workers who heretofore had not connected themselves with the Church. We find it a good plan to reorganise our work, which we did, thereby giving office to the various workers. Mrs. Frampton kindly consenting to remain as our pastor. Our Church is known as the Universal Spiritual Church.

A beautiful spirit of love and co-operation is manifest in all departments of Church life and affairs, and one notes continually the keen interest of the seeker into the beautiful philosophy of Spiritualistic teachings, and no one is better qualified than is our dear Pastor, Mrs. Frampton, with her heart of love and understanding, to lead all such.

We know there is still great need for further development in our work. The Lyceum would prove a great asset to our Church life, and whilst as yet our way is not quite clear, we are a very optimistic people, and hope ere long to organise this branch of our work.

Our Sunday services are well attended and appreciated. Mrs. Frampton has also a very fine developing class. We send our greetings, and express to our workers across the sea our love and loyalty to the great Spiritualistic Movement, which we know will presently govern the religious thought of the world.

AGNES McDOWELL, President.

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A WORD ABOUT OBSTACLES.

ALL knowledge is comparative in the sense that we could not fully appreciate joy had we not experienced sorrow, or love had we not tasted malice. Hence, when I set out to consider the value of obstacles, I realise that they have some importance in the great scheme of life.

They bring the best out of us. Had we no difficulties with which to combat we should soon become cogs in the wheel of time. It is in a period of difficulty that men rise highest in their achievements. Necessity, which has been called the mother of invention, pushes them forward, and cries "Destruction!" when they attempt to stand still.

When we have no obstacles to surmount we shall have ceased to live, for to my mind changelessness means death. It spells oblivion, and foreshadows disintegration. If obstacles give us sorrow, they also afford us a measure of joy. What joy can surpass the thrill of achievement? Life itself is one never-ending story of achievement. The path is ever upward, but the joy increases with the height.

What is it that makes the glory of Spiritualism so potent to us? It is the difficulties which surround spirit communication, which is its life force. The future men and women will not appreciate so highly the gifts of the spirit world as we do to-day. We realise the immensity of the obstacles in the path, and are continually employed in removing them. We are clearing the way, so that others may follow more easily after us. When the path is clear and there are no difficulties in treading it, it will lose much of its interest and attraction.

The path of life, too, must be kept fascinating, and for this, and for the development of self, obstacles are placed in the way. When you come face to face with an obstacle which seems too big for you, you should not give way. You can surmount it, otherwise you would not have progressed far enough to meet it. The fact that it is big may be taken as an indication that your powers of resistance are enlarging. There is an equal proportion continually main-

ained. This world is not run haphazardly: it is governed by law and order.

There is nothing in the wide universe which has not its purpose. Obstacles must also have theirs. To me they lend life its interest; they bring the best out of us; they make Spiritualism so glorious. They are indispensable to self-unfoldment. We could not enjoy life without them.

JAMES LEIGH.

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CORRESPONDENCE.

PRAYER.

SIR,—Mr. Wareham is entitled to his own opinions, but has he any right to stigmatise those who disagree with him as belonging to "vast organisations" which exist to deceive and keep people from God? In the name of Sainton Moses, I protest.

COMPILER OF "MORE SPIRIT TEACHINGS."

THE FILM VOICE OF SIR ARTHUR.

SIR,—With reference to the "film voice of Sir Arthur," I send this extract just received from a San Francisco business-man (Mr. Shattuck, who writes in "Light" as "Twing"): "I just a few moments ago came from the matinee, where I saw Conan Doyle on the screen in a speaking address. What a wonderful power he was! And, by the way, let me say that it is my belief that it will be that his lamented death will so definitely advance his philosophy as to surprise the advancing hosts. There have not been two successive days since his passing was announced that our dailies here were without something about him and his work. And one of the dailies had an editorial endorsement that surprised me greatly. Columns of telegraphic eulogies and reports have brought his work before the public eye in a way that has focussed attention on him and his ideals."

C. GRYLLS.

MODERN FICTION.

SIR,—As a lover of a good novel as well as other literature, I was pleased to note in a recent number of your excellent paper the short account of Miss Corelli's "Electric Creed" idea in her "Romance of Two Worlds." When one notices the degenerate trend of the modern novel (as hampered home recently in the Sunday press), one turns to a refreshing theme like hers. Especially is this the case when one notices how every fresh discovery of science bears out Miss Corelli's argument.

I would like to remark that to get the full benefit from "Romance of Two Worlds," "The Life Everlasting" (not "Shipping" the prologue) should follow.

I see, too, "John o' London's Weekly" is remarking the return to public favour of the historical novel. This is a good sign, and it is about time the pendulum of popularity should swing back to healthy fiction. Compared with Harrison Ainsworth, Mrs. Henry Wood, Wilkie Collins, and the before-named lady, most of current fiction is like dirty water as contrasted with the crystal spring!

OLD PIONEER.

"THE MISSING LINK."

SIR,—In "Newsy Notes" for July 18th "Observer" states: "I am reminded of another theory. In a book on Phrenology, Amy Barnard, L.L.A., referred to the missing link between man and the spirit world—a phrenological indication not yet located, but which would, if it could be discovered, bear witness to the possession in persons of genuine psychic power." This actual discovery was made over 120 years ago, and it was definitely located in the super-frontal convolutions of the cortex of the human brain by the actual discoverer of phrenology himself, Dr. F. Joseph Gall, M.D., and although the research into these super-functions was in its infancy in 1820, I read in "The Transactions of the Phrenological Society, London," page 5: "Dr. Gall found that the moral sentiments had been, by almost general consent, consigned to the thoracic

and abdominal viscera, and that while Pythagoras, Plato, Galen, Haller, and other other physiologists placed the sentient soul and intellectual faculties in the brain, Aristotle placed it in the heart, Van Helmot located it in the stomach."

Three has throughout history been every conceivable imagination for the location of these psychic gifts from head to feet, but anatomy and physiology combined with cerebro-psychology, or phrenology, holds the only natural solution as to the localisation in the human brain for these super-functions.

I confirm this by personal examinations, records, etc., of the past 47 years of men and women of every type, calibre, creed, and mediums in particular, Mrs. Emma Hardinge Britten, J. J. Burns, J. J. Morse, E. W. Wallis, Tom Tyrrell, the late Ven. Archdeacon Colley, and many others now beyond the veil. All of these presented prominent brain contours in the areas mentioned by Dr. Gall in 1820, as "large in persons claiming to see visions, dream dreams, receive premonitions, and to hold conversations with spirits and with angels," and he asks "Are they impostors," or "Does this depend upon cerebral organisation?"

I would further add that my experience in anatomy, physiology, cerebro-psychology many years ago confirmed not only Dr. Gall's and Spurzheim's discoveries, but substantiated many of the researches of the European, American and English psychiatrists in the phenomena of these functions in their various degrees, size of brain areas, and powers of function, as in sub-normal, normal, and super-normal. I would refer your readers to Prof. Coates' "Phreno-Mesmerism for the Beginner," or a free copy of "Mediumship for the Million," for 2d. postage, from the Secretary, 3, Museum Square, Leicester. T. TIMSON, D.S.C., F.P.S., etc.

THE WITCHCRAFT AND VAGRANCY ACT.

SIR,—As it was Sir A. Conan Doyle's last act to fight for the amendment of the Witchcraft and Vagrancy Acts, surely it should be our first work to see that such an effort on his part is not in vain. Whatever form a memorial to his memory may take, our first step should be to legalise the position, so that mediums are protected. A Memorial Church minus a medium would belike a bung hole without a barrel. It was Sir Arthur's view a week before he passed on, and I venture to state he has not changed his view. Let this be our first step in commemorating our St. Paul, and if such is done, I know of one admirer of Sir Arthur and the Cause who would step into the breach with the wherewithal to accomplish this, Sir Arthur's last will and wish.

EVAN POWELL.

MEMORIAL TO CONAN DOYLE.

SIR,—I would like to support your editorial suggestion that something ought to be done to perpetuate the name and work of Sir Arthur Conan Doyle, and to back up Mr. Evan Powell's endorsement of the idea.

In "Light" of August 2nd Mr. A. T. Connor put forward a plea for the formation of a Central Body representative of all shades of Spiritualist opinion, based, of course, on their fundamental points of agreement, and leaving the constituent elements complete autonomy otherwise.

In suggestions of unity the Anglican Church has lately given us a lead. The "Morning Post," summarising the efforts of the Lambeth Conference on the subject of Christian unity, says: "For the first time, it appeared to many of them (the Bishops) a prospect had appeared of the emergence of such a united universal Church OF INDEPENDENT UNITS, as existed in the first 1,000 years, before the development of the Roman conception of centralised authority."

It occurs to me that there can be no more worthy memorial to Sir Arthur than that the Headquarters of such a body should bear his name and be built with money subscribed for the purpose of such a memorial. He, probably more than any other of the protagonists of Spiritualism, commanded the respect of Spiritualists of all shades of opinion, and an appeal to ALL British Spiritualists for support cannot be unreasonable.

J. D. TURNER.

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FRIDAY, AUGUST 29, 1930.

WHAT IS A MEDIUM?

WRITING in the American Journal of Psychic Research, Dr. George Hyslop says: "Most people will agree in their general conception of what a medium is. Mediums have been classified in accordance with the phenomena which they manifest. Serious students of psychic phenomena, as well as mediums, have a certain rough knowledge about the factors which seem to influence the manifestation and development of psychic faculties, but we know next to nothing about what a medium really is from the physiological and psychological standpoint." This summarises one of the difficulties with which everyone is faced in dealing with sensitives or mediums.

Every problem may be approached from two sides, i.e., the inside and the outside. The problem of immortality (or the lesser one of survival) is a case in point. As a result of the wave of psychic phenomena which has steadily flowed for over eighty years, it is possible to build up a case for survival by an analysis of human faculty, and Mr. Thomson J. Hudson made a very ingenious effort in this direction in his "Scientific Demonstration of a Future Life." If it can be shown—and we think it can—that telepathy, for instance, is a process which operates beyond the plane of physics (since it does not imply an expenditure of energy corresponding to the space covered), we are approaching a point where the superphysical nature of human mentality is being closely implied, and when it can be shown that certain forms of apprehension—or, as Professor Charles Richet calls it, a sixth sense—is possessed by certain people, which does not depend upon the known organs or methods of apprehension, then we are rapidly approaching a position where human survival can be based not only upon the evidence given by those who have survived, but upon the fact that there is something in the human being which physical laws are powerless to touch, and which the cessation of physical activities need not necessarily extinguish. The experiments of Sidney Muldoon in projecting the psychic body, and getting access to to facts which could not possibly be known through the normal avenues of sense, is another pointer to the fact that man is something more than a physical being. It is a demonstration of the fact that he has at least two bodies by means of which information can be obtained and effects be produced. That is the inside of the problem.

The other side is represented by the effort to trace those who have died, and show that they still exist, and these two forms of investigation ought to support one another, as the multiplication table supports the division table. When we were a child at school we were told that our additions could always be checked by subtraction, the one being used to "prove" the other. It is so with these two classes of investigation. The evidential phenomena of Spiritualism—messages from discarnate en-

titles, visions of the dead, and messages from those who have crossed the barrier of death—are but confirmations of the natural implications which arise from the close study of psychic activity.

When a Deputation of Spiritualists recently waited upon the Home Secretary to seek relief from their disabilities, that gentleman was good enough to suggest that the position of Spiritualists under the law could only be righted by the presentation of a Bill to Parliament, and he claimed that the first requirement of such a Bill ought to be to "define mediumship," and this brings us back to Hyslop's statement at the beginning of this article. It is quite possible to define what mediumship DOES, but it is by no means an easy task to decide what mediumship IS. We can say, for instance, that a medium is a person who is sensitive to impacts, whether mental or physical, which are not appreciable by the ordinary individual, but that is only another way of saying that mediums produce results which other people do not. The tremendous nature of the task of definition, however, need not be appalling, for the same statement is true concerning electricity. We know something of what it does, of how it works, of the conditions under which it manifests, but he would be a bold man who would attempt to tell us what electricity is. In fact, the late Professor Crookes went so far as to say that "nothing exists but corpuscles of electricity in motion," and gradually that statement is becoming established.

It would seem, however, that the individual whom we call a medium is an individual who is sensitive through his other body as well as through his physical one, and that there is interaction between his two bodies, so that the sensations recorded in one become transmitted to the other. That is certainly a valid inference, deducible from the results observed, and if it be true, then we have still to ask the question: How is it that some people's spirit-body is more sensitive than that of others, and what is the reason why the peculiar activity of the psychic body of one individual reacts upon his physical body, while in the majority of people it does not?

The question is an important one, because mediumship is a valuable faculty, or series of faculties. There are scores of people who would go to some length to develop mediumship of particular types if they were certain they possessed them, but since their development takes time, trouble, and sacrifice, many people will not enter upon the path of development until they are certain that there is something which is likely to develop. It is, of course, true that there are thousands of people who have been sitting in developing circles for years, and who have developed nothing, while there are many who have started sitting for one phase of phenomena, only to find that they have developed entirely different abilities to those which they originally suspected. If it were possible to establish some standard by which we could know that an individual possessed definite psychic qualities of a certain type, a good deal of time and effort could be saved which is at present being wasted upon people who "sit" regularly week by week, but who never "hatch" anything. Theoretically, it ought to be possible to determine not only the possession of mediumship, but its nature and potential strength in practice. However, we have not yet arrived at that point. The rough and ready course is probably to accept the opinion of some individual who is himself or herself a medium, but we have every reason to know that this is by no means a hundred per cent. method. We remember one of the finest public clairvoyants of the last generation—a man who has given tens of thousands of evidential descriptions from the platform—being taken by a friend to a seance conducted by another famous medium, whose name is known throughout the English-speaking world. The latter was asked if the other medium present possessed any mediumistic qualities, and the reply was: "I do not think so. Whatever psychic faculty there may be is not sufficiently strong to be worth developing." There have been cases in which one medium has been able to detect the evidences of psychic abilities in others, but we fear it remains very largely a matter of opinion. Probably the answer will come some day through an examination

and analysis of the human aura, and we believe that the investigation of this little-known realm is probably the most pregnant source of information concerning the problems which at present perplex us. There may well be a physiological basis for the possession of mediumistic faculty—but there are psychological ones also.

CURRENT TOPICS.

THE DOYLE MEMORIAL.

Our contemporary, "Light," publishes the views of Mr. Hannen Swaffer on the nature of a memorial to Sir Arthur Conan Doyle. He suggests that the memorial take the form of a volume to be called "Conan Doyle—and After." Mr. Swaffer would be prepared to edit it, though he is quite willing to stand out if any other arrangements are desired. He suggests that it be published by the Marylebone Spiritualist Association, subject to the consent of Lady Conan Doyle, who would be asked to write the story of her husband's crusade, of the many letters received, and of the incidents at the various meetings, so that Sir Arthur's work for Spiritualism could be recorded in permanent form. It is suggested that Sir Oliver Lodge might write the preface. The title of the book has been suggested because it could embrace not only the work Sir Arthur did, but the evidences which he has since contributed, and may contribute, of his continued existence. The Rev. C. Drayton Thomas is to be asked to define the attitude of the Churches in relation to Spiritualism and Conan Doyle, while the Editor of THE TWO WORLDS is also to be asked to contribute. Other contributors would deal with Sir Arthur's work in art, letters, science, medicine, politics, and the rest, and the International Spiritualist Federation would also be asked to contribute.

A CENTRAL CHURCH.

It is believed that Lady Doyle is favourable to the idea, but one of the difficulties is that she is busy with the hundreds of letters which she has received since the passing of her husband, and which are still coming in from abroad. It is suggested that five hundred copies of the book be published at two guineas. That there shall be a cheaper edition at one guinea, and that with the profits from these two a cheap edition should be published which could be in the hands of everyone. Such a volume would be a living version of the history of Doyle's life and work. Something should be done. If there can be sufficient unity established amongst the different sections of London Spiritualism, there is very much to be said for a central institute. However, we hope that at an early date the various interests, all of whom want to pay tribute to the wonderful work which Sir Arthur did, will come together and form a strong Committee to unite upon some definite scheme.

THE LEADERSHIP OF THE MOVEMENT.

As to the question of the leadership of the movement, Mr. Swaffer says: "There never has been any official leader. The nominal leadership fell naturally to the man who was best known, but it was only a leadership in name. Sir Arthur once told me that the movement did not follow him. That was the secret of his position, and there is no man who is qualified to succeed him in the nominal position he occupied. There are several people who are qualified to take various places in the movement and do portions of the work and some of them will play their particular part without being at all conscious of the significance of the work they do. They will gravitate naturally to their true places in the movement, without the need for official sanctions or appointments." We are in full agreement with Mr. Swaffer on the point. Leadership too often means crystallization and rigidity, the one thing which Spiritu lists should fight shy of. If there is any leadership in the Spiritualist movement it is that which exists in the invisible world, and in our

opinion no other is needed. It is a fact in Nature that when organisation becomes established crystallization ensues, progress becomes slow, and death begins. The whole history of religion is the evidence of that fact, for organisation means rigidity, and new movements have to arise to break away from the rigid formula of the dead past and keep pace with progress.

MODERN CHURCHMEN AS CRITICS.

The Modern Churchmen's Conference at Oxford seems to have spent a large amount of time in criticising the Bishops and their work, as well as Church organisation generally. We notice that the Rev. J. C. Hardwicke expressed the opinion: "Only a minority of people nowadays have any strong belief in immortality. If Spiritualism ever comes to establish its doctrines, we shall all be in the position of having to believe in survival, while devoutly wishing that it were not true." We think Mr. Hardwicke is wrong. There are a few of us who would be quite content with life, even if it ended at the grave, and who have been compelled to accept survival beyond death, not as a reply to our desires, but in spite of them. But it is still true that the majority of people (as was recently evident in the remarks of Professor Arthur Keith) long for life beyond death, and we believe it is true that the vast majority of people have a very firm belief in immortality, though they have little or no evidence upon which to base it. It is the province of Spiritualism to supply this evidence, and it is succeeding, and thus is responding to a real need by evidence which is itself incontrovertible. We are not sure that Spiritualism has any "doctrines" to establish. We are sure that it has facts which cannot be overlooked by the man who is anxious for truth.

POINTS OF AGREEMENT V. DOCTRINE.

It may be said that there are "Seven Principles," and it is true that there are certain points upon which the vast majority of Spiritualists are unanimous. We happen to know Spiritualists, however, who are only prepared to accept three or four of those principles (we know quite a number who do not accept the second, "The Brotherhood of Man,") while, on the other hand, we know Spiritualists who are quite prepared to give assent to eight, ten, or a dozen principles which seem to THEM to be well established. It is only the "cranky" amongst Spiritualists who grumble at this, since every individual mind can be responsive only according to its growth, development, and unfoldment, and to force opinions upon people, for which those people are not ready, is the worst form of intolerance—a form of intolerance which years ago gave rise to the Inquisition.

BLIND LEADERS OF THE BLIND.

Mr. Hardwicke goes on to say that "Very few people in England trouble to have any ideas at all, which makes it important that there should be reliable guides to follow, even if they are few in number." Unfortunately for Mr. Hardwicke, the whole of history is against him. It is the following of guides who were SUPPOSED to be reliable which has been responsible for most of the strife of the past, and for the fact that religion has wandered up a cul-de-sac, from which it has taken it about fifty years to retrace its steps. It may or may not be true that very few people trouble to have any ideas at all, but the remedy is not that they shall become blind sheep following an equally blind shepherd, but that they shall be awakened to the realisation of their mental sleep, and caused to rub their eyes. Mr. Hardwicke realises this fact evidently, for he was able to say, "The reason why our education had so far done very little harm was that it had providentially been inefficient. If education ever became efficient, the results would be frightful." So far as religious and dogmatic education was concerned it was pretty well looked after for four hundred years, and its inefficiency is evident in the present lack of faith in the leaders of all the religious bodies. A few months ago before the Government rose, there were headlines in the papers concerning

an alleged "crisis in education." There is no crisis in education. The only crisis which could arise concerns the dog fight taking place between the various denominations to exploit the educational system for their own dogmatic ends. We can hark back to the year 1885, when we were a little boy, and a Nonconformist attending a Church school in the West of England. Our parents insisted that we be withdrawn from school during the time when the Catechism and other dogmatic matters were being taught. There is no doubt, however, that we were penalised for the independence of our parents, and that our educational advantages were whittled down in consequence, and we fear it is this type of thing which has been responsible for any inefficiency which attaches to education.

NO LEADERSHIP IN THE CHURCH.

Dr. C. F. Russell was even more outspoken than the Rev. J. C. Hardwicke. He said that the reason the Church of England was regarded with a kind of scornful indifference was because it had surrendered any pretensions to moral leadership. "Anybody who looks to the Church for anything like leadership looks in vain," he said. "In thirty years' time the Church will be quite ready to demonstrate that birth control is a desirable and Christian practice, but who will listen then?" The answer to that question is that nobody is listening to-day. The Bishops have carefully shelved the whole issue, and left it to the individual who is asked to adjust his conduct "in the light of Christian principles," but the Bishops carefully refrain from giving a definition of what THEY mean by Christian principles. The difficulty with what are called Christian principles is that every individual who calls himself a Christian has a different definition of what Christianity is. That is one of the difficulties in the Spiritualistic movement to-day. There are a large number of people who choose to call themselves Christian Spiritualists (and have a right to do so), but there is no authorised body of Christians who will admit that these people are Christians. That they can justify the title to their own satisfaction is perfectly true. The question is whether they can demonstrate their principles to the satisfaction of any other body of Christians. It is so easy to talk in general terms if definitions are not required, but the fact that there are nearly three hundred Christian sects (each of whom has its own definition of what a Christian is) is evidence that the word may mean anything which the user desires it to mean. We fear Spiritualists are just as bad as any others in their loose use of terms. Perhaps, after all, language is a poor thing with which to express one's inward opinions.

LEEDS DISTRICT COMMITTEE.

THE monthly conference was held at Horsforth Socialist Hall on Sunday, August 10th, at 2 p.m., the President in the chair. Business was preceded by a few minutes spent in spirit communion, Mr. W. Smith giving evidence of spirit presence. Welcome to the conference was given very cordially, and accepted by the President, who also gave a very hearty welcome to Mr. Williamson, the area representative. Roll was called, and the following churches responded: Castleford, Featherstone, Horsforth, Leeds (Brunswick Place), Armley, Morley (Cross Church Street), Pontefract, South Elmsall, and Wakefield, the total constituting the conference being 9 churches, represented by 10 delegates, with 4 associates and 4 officers. Minutes, correspondence, and financial statement were disposed of without difficulty. The Y.D.C. report was given by Mr. Crabtree, and church reports were given by delegates. It was reported that one church (Leeds, Roundhay Road) had closed down, owing to the difficulty of obtaining officials. One new associate was nominated. In the evening a well-attended meeting was conducted by the President, who was supported by Mr. Williamson, Mr. Crabtree, Mrs. Darlow, and the Secretary. The usual vote of thanks brought a useful day to a close.

TRANSITIONS.

MRS. C. WILKINSON (HALIFAX).

We regret to record the passing into spirit of a faithful worker and friend of the St. Paul's (Halifax) Society and Lyceum, in the person of Mrs. Clara Wilkinson. For 50 years she was connected with Sowerby Bridge and Halifax Societies, always doing all she could to help to spread the truths. She has now been promoted. The funeral took place on August 8th at Heywood Cemetery, and was conducted by Mr. Ben Carter, who paid tribute to her noble work for the Cause.

CAPTAIN H. M. WOOD, F.R.S.

The death occurred recently of Captain Hugh Montague Wood, F.R.S., after a painful illness bravely borne. He, with his devoted wife, were the founders of the St. Albans Society for Psychic Study, and took an active interest in the Spiritualistic movement, and in particular that section devoted to Christian Spiritualism. Captain Wood, who was in his 43rd year, had a distinguished career in the Merchant Service, being an officer on the first merchant ship to engage the German Navy during the Great War. His ship, the "Otaki," was sunk, and Captain Wood was picked up and imprisoned. He was one of the founders of the Thornwood Nautical School, and the author of various nautical handbooks. The funeral took place at Bexhill-on-Sea. Representatives of the various institutions with which Captain Wood was associated were present. The service was held at the Sackville Road Wesleyan Church, and was conducted by the Rev. S. Marriott, who paid an eloquent tribute to Captain Wood. It was particularly noticed, and no doubt greatly appreciated by members of the congregation, that several prayers and readings were included in the service having a distinct Spiritualistic interpretation. The movement is poorer for his passing. A.V.

DIFFERENCES IN SOUTH WALES.

OUR readers will be familiar from the correspondence which has appeared in THE TWO WORLDS with the difference of opinion which exists in the South Wales area concerning platform restrictions. The National Conference at Nottingham in July passed definite resolutions that the bye-laws of districts must not contravene the rules and constitution of the S.N.U. We understand a meeting of the South Wales churches will shortly be held, at which resolutions will be put disagreeing with the findings of the Conference, and we understand that the Vice-President and Secretary of the S.N.U. are to be present to present their views of the Conference. We trust that all delegates will make an effort to be present at the meeting, in order that all the divergent views may find full expression, and frank discussion be engaged in.

FOREST GATE CHRISTIAN SPIRITUALIST CHURCH.

THE inaugural service of our fifth year's work took place on Sunday evening, August 17th. There was a large and appreciative congregation. The President (Mr. H. J. Kirby) was in the chair. The speaker was the Rev. Josiah J. Welch, C.S.F., of Camden Town, who gave an inspirational and instructive address on "Forward march." Mrs. Lena Harvey sang "Till I Awake" and "Less Than the Dust." Mr. John Harvey (violin) rendered "Sympathy" and "Smiling Through." Mrs. H. M. Kirby was the pianist. Our fourth year was very successful, and our books have been properly audited and found correct. The following officers will carry on the Society's work during the fifth year: President, Mr. H. J. Kirby. Vice-President, Mrs. Mary Goode. Hon. Secretary, Mrs. H. M. Kirby. Committee: Mrs. E. Cook, Mrs. D. Nicholls, Mrs. M. Jose, Mr. J. H. Goode, and Mr. J. G. Cook. Pianist, Mrs. H. M. Kirby. Trustees, Mr. H. J. Kirby and Mrs. M. Goode.

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SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD,
MOSS SIDE, MANCHESTER.

SUNDAY, AUG. 31ST, at 2-30, Lyceum.
At 6-30 and 8-15, Mrs. F. TAYLOR,
of Castleton.
MONDAY, at 2-30, An At Home. At 8,
Members' Class.
THURSDAY, at 3 and 8, Mrs. OATES.
FRIDAY, at 8, TOURNEY WHIST. 1/-.
MONDAY, SEPT. 7 H. HARVEST FESTIVAL
MONDAY, at 7, FRUIT BANQUET. 6d.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, AUG. 31ST, at 11 and 6-30,
and MONDAY, SEPT. 1ST, at 8,
MR. A. WHYMAN.
SUNDAY, SEPT. 1ST, REV. GEO. COLE.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, AUG. 31ST, at 10-30, Lyceum.
At 3, OPEN CIRCLE.
At 6-30, MR. TONGE.
MONDAY, at 8, MR. ROY MORGAN.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, 3 & 8, MISS GOODWIN.
SUNDAY, SEPT. 7TH, MRS. FELLOWS.

Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pit
Entrance, King's Theatre).

SUNDAY, AUG. 31ST, at 2-30, Lyceum.
At 6-45 and 8, Mrs. M. BRIGGS.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mrs. BENSON.
WEDNESDAY, at 3, Mrs. SKEER.
Proceeds for Building Fund.
THURSDAY, at 8, Mrs. GRAYSON.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, SEPT. 7TH, MRS. BURTONWOOD

Pendleton Spiritualist Church,
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, AUG. 31ST, at 6-30 and 8,
SERVICE.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, SERVICE.
At 8-30, Open Circle, MR. JENKINSON.
THURSDAY, at 8, MR. C. CORBYN.
FRIDAY, at 8, OPEN CIRCLE.
LYCEUM every SUNDAY at 2-30.

SOCIETY ADVERTISEMENTS.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, AUG. 31ST, at 10-30, Lyceum.
At 3, 6-30 & 8, Mrs. WILLIAMS.
MONDAY, at 3 and 8, Mrs. A. SYRETT.
WEDNESDAY, at 3 and 8, Mrs. CHAPMAN
SUNDAY, SEPT. 7TH, MISS CADDICK.

Miles Platting Progressive Sp. Church
COGLAN STREET, LODGE STREET.

SUNDAY, AUG. 31ST, at 6-30 and 8,
MR. GRAYSON.
MONDAY, at 3 and 8, SERVICE.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.
THURSDAY, at 3 and 8, SERVICE.

Moss Side Progressive Lyceum Church
Above 64A, GT. WESTERN STREET.

SUNDAY, AUG. 31ST, at 2-45, Lyceum.
At 6-30 and 8-15, Miss A. TAYLOR.
TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, 3-15 & 8-15, Mrs. FELLOWS
SUNDAY, SEPT. 7TH, MR. PILKINGTON.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, AUG. 31ST, at 10-30, Lyceum.
At 3, OPEN CIRCLE, MISS HASLAM.
At 6-30, MR. DOREA.
WEDNESDAY, at 8, Mrs. CLEGG.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET

SUNDAY, SEPT. 31ST, at 2, Lyceum.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, Mrs. PITT.

MONDAY, at 3 and 8, Mrs. FERGUSON.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 3 & 8, Mrs. SPENCER.
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by Mrs. LEE.
SUNDAY, SEPT. 7TH, MR. W. JAMES.

Every SATURDAY, at 7-30, SOCIAL.
1/-, Refreshments included.

**Blackpool National Spiritualist Church
and Lyceum,**
ALBERT ROAD.

SERVICES:
SUNDAYS: LYCEUM at 9-30, PUBLIC
CIRCLE at 11, SERVICES at 3 and 6-30.

AUG. 31.—Mrs. CHARNLEY.
SEPT. 7.—MR. MUSGROVE.
SEPT. 14.—HARVEST, Mrs. J. GREEN-
WOOD, J.P.
SEPT. 21.—MR. MAXFIELD.

**St. Annes-on-Sea National Spiritualist
Church,**

Co-OPERATIVE HALL, ST. ALBAN'S RD.

SERVICES: SUNDAYS, at 3, 6-30 and 8.

AUG. 31.—MR. THOMPSON.
SEPT. 7.—MR. BENTLEY.
SEPT. 14.—Mrs. WHITLEY.
SEPT. 21.—MR. CONNOR.

Bournemouth Spiritualist Church,
(Affiliated to the S.N.U.)
16, BATH ROAD.

Resident Minister, MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.
FRIDAY, at 6, HEALING. Guild in at-
tendance to give treatment to sufferers.

Companions Still! By W. HAROLD
SPEER (Author of "Edie"). Cloth,
3/9, post free.

SOCIETY ADVERTISEMENTS.

**Bournemouth Christian Spiritualist
Church,**
COMMERCIAL ROAD, Opposite Electric
Theatre.

Services SUNDAY, at 11 and 6-0.
Address and Clairvoyance.
TUESDAY, at 3, Psychometry.
WEDNESDAY, 7 to 9, Healing Treatment
FRIDAY, at 7-30, Psychometry.

Bournemouth Spiritualist Mission,
CHARMINSTER RD. (opposite Richmond
Wood Road), BOURNEMOUTH.

SUNDAYS at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.

Local Clairvoyant: Mrs. W. G. HAYTER

National Spiritualist Church, Brighton,
MIGHELL STREET HALL.

SUNDAY, AUG. 31ST, at 10-15 and 7,
MR. H. C. GUY,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Brighton Central Spiritualist Church,
CENTRAL HALL, 147, NORTH STREET
(Facing Ship Street).

SUNDAY, AUG. 31ST, at 11-15 and 7,
Miss L. THOMAS,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Dover Spiritualist Church,
CANNON HALL (Entrance Market St.).

SATURDAY, AUG. 30TH, at 7-30, and
SUNDAY, AUG. 31ST, at 11 and 6-30,
Mrs. E. EDEY,
Address and Clairvoyance.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, AUG. 31ST, at 3-30,
CLAIRVOYANCE.
At 6-30, Miss SCOGGINS,
Address and Clairvoyance.
WEDNESDAY, at 7-45, OPEN CIRCLE.

Kenton Spiritualist Church,
NORTHWICK PARK HALL.
Stations: Northwick Park (Met.) and
Kenton (Bakerloo).

SUNDAY, AUG. 31ST, at 6-30,
Mrs. NEVILLE,
Address and Clairvoyance.
THURSDAY, at 7, ADML. ARMSTRONG,
Address. Mrs. HOLLOWAY, Clairvoyance

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, AUG. 30TH, at 7, and
SUNDAY, AUG. 31ST, at 3 and 6-30,
Mrs. LEVITT.

Ryde Christian Spiritualist Church,
Isle of Wight,
NEWPORT STREET, OFF HIGH STREET.

Services: SUNDAY at 6-30.
Enquiry Class: WEDNESDAY, at 7-30.

SUNDAY, AUG. 31ST, Mrs. A. PAT-
TERSON, of London.
SUNDAY, SEPT. 7TH, Mrs. CARTER,
of Southampton.

How to Train the Memory. By H.
ERNEST HUNT. 1/1½, post free.

SOCIETY ADVERTISEMENTS.

Isle of Wight.
Ryde National Spiritualist Church,
 BELVEDERE HALL, BELVEDERE STREET

SUNDAY, AUG. 31ST, at 3, LYCEUM.
 At 6-30, Mrs. K. FILLMORE (London)
 Address and Clairvoyance.
 THURSDAY, at 8, Mr. J. ROLLASON,
 Speaker and Clairvoyant.

Richmond Spiritualist Church
 (THE FREE CHURCH),
 ORMOND ROAD, RICHMOND, SURREY

SUNDAY, AUG. 31ST, at 7,
 Mrs. S. D. KENT,
 Address and Clairvoyance.
 WEDNESDAY, 7-30, Mrs. BROWNJOHN,
 Psychometry.

Southend Spiritualist Church,
 Corner of HILDVILLE DRIVE and
 WESTBOROUGH ROAD, WESTCLIFFE
 (near Chalkwell Park).

SUNDAY AUG. 31ST, at 11 and 6-30,
 Mrs. NUTLAND.
 THURSDAY, at 8, Miss THORNDICK.

Sutton Spiritualist Society.
 Co-OPERATIVE HALL, BENHILL STREET

SUNDAY, AUG. 31ST, at 6-30,
 Mrs. WORTHINGTON.
 Address and Answers to Questions.
 SUNDAY, SEPT. 7TH, Miss MORETON,
 Address and Clairvoyance.

Worthing Spiritualist Church,
 GRAFTON ROAD.

SUNDAY, AUG. 31ST, at 11 and 6-30,
 Mr. A. NICKELS.
 THURSDAY, at 3, MEMBERS ONLY.
 At 6-30, for Public, Mrs. M. MORRIS.

Barnsbury Spiritual Church,
 78, ROMAN RD. (opposite CALEDONIAN
 RD. TUBE STATION), N.7.

SUNDAY, AUG. 31ST, at 7,
 Mr. MILLETT.
 Address and Clairvoyance.
 WEDNESDAY, at 8, OPEN DEVELOPING
 CIRCLE.
 SUNDAY, SEPT. 7TH, at 7, Mrs. KING.

Battersea Spiritualist Church,
 BENNERLEY HALL, BENNERLEY ROAD,
 NORTHCOTE ROAD, BATTERSEA
 (Affiliated to S.N.U.).

SUNDAY, AUG. 31ST, at 11 and 6-30,
 Miss MARGARET BARBER.
 At 3, LYCEUM.
 MONDAY, at 3, MEMBERS' MEETING,
 Mrs. YORKE.
 THURSDAY, at 8, Public Clairvoyance
 Meeting by Mr. SPENCER.

Battersea Christian Spiritualist Church
 UNITY HALL, FALCON GROVE,
 Near Clapham Junction, S.W.

SUNDAY, AUG. 31ST, at 11, CIRCLE.
 At 6-30, Mrs. EVANS,
 Address and Clairvoyance.
 MONDAY, at 2-30, Ladies' Meeting,
 Mrs. RAYFIELD, Flower Readings.
 SATURDAY, at 7-30, HEALING CIRCLE
 and PSYCHOMETRY.
 SUNDAY, SEPT. 7TH, Mr. MORRIS.

**Bounds Green Christian Spiritualist
 Church,**
 CANNING HALL, CANNING CRESCENT,
 HIGH ROAD, WOOD GREEN.

SUNDAY, AUG. 31ST, at 7,
 Mr. GORDON SHARPE.
 SUNDAY, SEPT. 7TH, Mr. & Mrs. BAIN.

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SOCIETY ADVERTISEMENTS.

**Bowes Park and Palmer's Green
 Spiritualist Church,**
 SHAFTESBURY HALL, BOWES PARK.

SUNDAY, AUG. 31ST, at 11, Discussion.
 At 7, Miss M. MORETON.
 WEDNESDAY, at 8, Mrs. LANE, at
 Shaftesbury Hall, adjoining Bowes
 Park Station.
 LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church
 STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, AUG. 31ST, at 11-15, Service.
 At 3, LYCEUM.
 At 7, Mrs. L. CAMPBELL,
 Address and Clairvoyance.
 MONDAY, at 7-30, Ladies' Public Circle
 TUESDAY, at 8, Members' Circle.
 THURSDAY, at 8-15, Public Circle.

Central London Spiritualists' Society,
 33, HATTON GARDEN, E.C.1.
 (Note New Address.)

FRIDAY, AUG. 29TH, at 7-30,
 Mr. J. G. POLLARD.
 SUNDAY, AUG. 31ST, at 7,
 Mrs. E. HINES.
 FRIDAY, SEPT. 5TH, Mr. NASH.
 SUNDAY, SEPT. 7TH, Miss THORNDICK.

Chiswick Christian Spiritualist Church,
 HARVARD TOWERS, 56, HARVARD RD.
 (Off Wellesley Road, in rear of
 Gunnersbury Station).

SUNDAY, AUG. 31ST, at 11, Mrs. J.
 HAMMERTON.
 At 6-45, Mrs. HOLLOWAY.
 WEDNESDAY, at 7-45, Mrs. BOLAM.

Clapham Spiritualist Church,
 Opposite CLAPHAM NORTH STATION,
 BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, AUG. 31ST, at 11, CIRCLE.
 At 3, LYCEUM.
 At 6-45 for 7, Mr. H. N. BOLTON,
 Address and Clairvoyance.
 MONDAY, at 3, Ladies' Meeting, Psy-
 chometry.
 At 8, Healing Circle. Magnetic Healing.
 THURSDAY, at 8, Open Discussion.
 Subject, "Prophecy." Mrs. HOLDER.
 FRIDAY, at 8, Meeting for Clairvoyance
 SUNDAY, SEPT. 7TH, Mrs. C. YOUNG.

Cricklewood Christian Spiritualist Soc.
 ASHFORD HALL, 41, ASHFORD ROAD,
 CRICKLEWOOD, N.W.2.

SUNDAY, AUG. 31ST, at 6-30,
 Mr. T. WYATT,
 Address and Clairvoyance.
 WEDNESDAY, at 3, CIRCLE. At 8, Miss
 JOAN PROUD, Address & Psychometry.

Crouch End Spiritualist Society,
 FELIX HALL, FELIX AVENUE, CROUCH
 END.

SUNDAY, AUG. 31ST, at 7,
 Miss J. PROUD.
 THURSDAY, at 8, Mrs. PODMORE.

Croydon National Spiritualist Church
 BROAD GREEN HALL, HANDCROFT RD.
 nr. junction London Rd., West Croydon

SUNDAY, AUG. 31ST, at 6-30,
 Mrs. EDITH CLEMENTS,
 Address and Clairvoyance.
 WEDNESDAY, at 7-45, Mr. and Mrs.
 BILLETTE, Clairvoyance.

The Spiritualist Fellowship
 (KENTISH TOWN), "THIRTEEN, MOR-
 TIMER TERRACE, HIGHGATE ROAD.
 Cars, 7 15, 25, Gordon House Stop.

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, AUG. 31ST, "THE TEACHER."
 THURSDAY, "THE TEACHER."
 SUNDAY, SEPT. 7TH, Mr. OUSELEY

SOCIETY ADVERTISEMENTS.

Ealing Spiritualist Church,
 8, BAKERS LANE, BROADWAY, EALING

SUNDAY, AUG. 31ST, at 11-15,
 Mr. SERJEANT.
 At 7, Mr. G. BOTHAM.
 WEDNESDAY, at 8, Mr. GEO. PRIOR.
 SUNDAY, SEPT. 7TH, Mr. D. STOCKER.

Finchley Spiritual Mission,
 FERN BANK HALL, GRAVEL HILL
 HENDON LANE, CHURCH END, N.3
 Trams and Buses to "Queen's Head."

SUNDAY, AUG. 31ST, at 7,
 Mrs. VIOLET CROXFORD,
 Address and Clairvoyance.
 THURSDAY, at 8, Mrs. E. EDEY.

Forest Hill Christian Spiritualist Church
 BEADNELL ROAD, FOREST HILL, SE23.

SUNDAY, AUG. 31ST, at 11-15, PUBLIC
 CIRCLE. At 3, LYCEUM.
 At 7, Mr. and Mrs. BILLETTE.
 TUESDAY, at 3, Mrs. EVANS. At 7-30,
 HEALING CIRCLE.
 THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society,
 12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, AUG. 31ST, at 7,
 Mr. R. A. BUSH.
 CIRCLE at 11-30.
 THURSDAY, at 8, Mrs. MAUNDER.
 SUNDAY, SEPT. 7TH, Mr. OSBORNE.

Hackney Spiritualist Church,
 240A, AMHURST ROAD, N.16.

SUNDAY, AUG. 31ST, at 3, LYCEUM.
 At 7, Mrs. A. DE BEAUREPAIRE.
 MONDAY, at 8, Mrs. CHPLIN.
 TUESDAY, at 8, MEMBERS ONLY.
 WEDNESDAY, at 8, FREE HEALING.
 THURSDAY, at 8, PSYCHOMETRY. Silver
 Collection.
 FRIDAY, at 8, LYCEUM MEETING.
 SUNDAY, SEPT. 7TH, Mrs. M. MORRIS.

Hackney Independent Lyceum Church
 PEMBURY HALL, 41, PEMBURY ROAD
 (First Gateway on left in Downs Park
 Road).

SUNDAY, AUG. 31ST, at 3, LYCEUM.
 At 6-30, Mrs. CORNWALL,
 Address and Clairvoyance.
 OPEN CIRCLE after Service.
 MONDAY, at 8, FREE HEALING by ap-
 pointment.
 WEDNESDAY, at 8, Open-air Meeting
 at Junction of Pembury and Downs
 Park Road.
 THURSDAY, at 8, Mrs. GOLDS.
 SUNDAY, SEPT. 7TH, at 3 and 6-30, Mrs.
 RAYFIELD, Anniversary Services.

Hanwell Spiritualist Church,
 120, UXBRIDGE ROAD.

SUNDAY, AUG. 31ST, at 7,
 Miss L. WHITE.
 WEDNESDAY, at 3, Mrs. BOLAM.
 THURSDAY, at 8, Mr. T. W. ELLA.

Harringay Christian Spiritualist Mission
 1, SALISBURY PARADE, ST. ANN'S RD.
 (Side Door, Boot Shop).

SUNDAY, AUG. 31ST, at 11, Service.
 At 7, Miss MADDISON.
 TUESDAY, at 8, FREE HEALING CIRCLE.
 Mr. CUMINGS in attendance.
 WEDNESDAY, at 8, Mrs. WRATHALL.

Harrow Spiritualist Society,
 GREENHILL HALL, STATION ROAD,
 HARROW-ON-THE-HILL.

SUNDAY, AUG. 31ST, at 6-30,
 Mr. E. SISSON.
 Address and Clairvoyance.
 WEDNESDAY, at 8, Mrs. E. PUSTELLA,
 Clairvoyance.
 SUNDAY, SEPT. 7TH, Mr. G. T. GWINN.

SOCIETY ADVERTISEMENTS.

Hendon and Golders Green National Spiritualist Fellowship,
THE LIBERAL ROOM, 1, BELL TERRACE
HENDON (op. "The Bell" bus stop).

SUNDAY, AUG. 31ST, at 6-45,
Mrs. PIKE,
Address and Clairvoyance.

Hounslow Spiritual Mission,
Corner of DOUGLAS ROAD, HANWORTH
ROAD (op. Congregational Church).

SUNDAY, AUG. 31ST, at 6-45,
Mr. WHITE, Speaker. Mrs. TREAD-
GOLD, Demonstrator.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 3, LADIES' GUILD. Mrs.
LADLEY. At 8, Rev. GEORGE NASH.
LYCEUM every SUNDAY at 3.

Independent Spiritualist Church,
NEW MORRIS HALL, BEDFORD ROAD,
CLAPHAM, N.

SUNDAY, AUG. 31ST, at 6-45,
MADAME ESTA CASSEL,
Address and Clairvoyance.
THURSDAY, Address & Clairvoyance.
SUNDAY, SEPT. 7TH, at 3, NAMING
CEREMONY. At 6-45, Mr. W. KING.
HEALING every TUESDAY, at 8.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, AUG. 31ST, at 7,
Mr. R. R. THORNTON.

THURSDAY, at 3, Ladies' Meeting, Mrs.
K. FILLMORE.

FRIDAY, at 8, Mrs. G. ELLIOTT.

SUNDAY, SEPT. 7TH, Mrs. CLEMENTS.

Kensington Spiritualist Church,
LINDSAY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, AUG. 31ST, at 6-30,
Rev. J. J. WELCH,
Address and Clairvoyance.
MONDAY, at 8, in Small Hall,
Mr. GORDON SHARPE, Psychometry.
THURSDAY, at 8, in Small Hall, OPEN
CIRCLE, Mrs. F. SUTTON.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, AUG. 31ST, at 11,
Address and Clairvoyance.
At 3, LYCEUM.
At 6-30, Miss V. THORNDICK,
Address and Clairvoyance.
WEDNESDAY, at 7-30, Mrs. NUTLAND,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' CIRCLE and
HEALING.

SUNDAY, SEPT. 7TH, Miss L. GEORGE.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM
(op. Prince of Wales Playhouse).

SUNDAY, AUG. 31ST, at 11-15, CIRCLE.
At 6-30, Mrs. TINA TIMS,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, Mrs.
MELLOY, Address and Psychometry.
WEDNESDAY, at 8, Mrs. CLEMENTS,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

Little Ilford Christian Spiritualist Church,
THIRD AVENUE, MANOR PARK, E.12

SUNDAY, AUG. 31ST, at 7,
Mrs. CLEGHORN,
Address and Clairvoyance.
MONDAY, at 3, Mrs. MURRAY.
TUESDAY, at 8, HEALING CIRCLE. By
Your Presence Give Power.
WEDNESDAY, at 8, Mrs. V. CROXFORD.
SUNDAY, SEPT. 7TH, Mr. M. MARISINI.

SOCIETY ADVERTISEMENTS.

Manor Park Spiritualist Church,
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STRONE ROAD.

SUNDAY, AUG. 31ST, at 11, HEALING
CIRCLE. At 3, LYCEUM.

At 6-30, SERVICE.

THURSDAY, at 3, Mrs. TINA TIMS.
At 8, Mrs. T. TIMS.

SUNDAY, SEPT. 7TH, Mr. G. WYATT.

New Southgate National Spiritualist Church,

ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, AUG. 31ST, at 7,

Mrs. E. BALMER.

SUNDAY, SEPT. 7TH, Miss CANNON.

Shepherds Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, AUG. 31ST, at 11, OPEN CIRCLE
At 6-30, Mr. C. WALL,

Address and Clairvoyance.

THURSDAY, at 8, Discussion and In-
struction Class.

We have pleasure in reminding our
friends old and new that the Opening
WHIST DRIVE of the season will be on
SATURDAY, AUG. 30TH, at 8 p.m. Then
every fortnight as usual.

South London Spiritualist Mission,
LAUSANNE HALL, LAUSANNE ROAD,
PECKHAM, S.E.15.

SUNDAY, AUG. 31ST, at 11-30, CIRCLE
At 7, Mr. A. BERNARD,

Address and Clairvoyance.

THURSDAY, at 8-15, ALD. D. DAVIS
Address and Clairvoyance.

SUNDAY, SEPT. 7TH, Mrs. CROWDER.

HEALING CIRCLE, TUESDAYS at 8-15.
LYCEUM every SUNDAY at 3.

Southall Spiritualist Society,
Co-OPERATIVE HALL, KING STREET,

SUNDAY, AUG. 31ST, at 7,

Mrs. GOLDS,

Address and Clairvoyance.

TUESDAY, at 3, LADIES' MEETING held
at 16, Osterley Park Road.

SUNDAY, SEPT. 7TH, Mr. WICKS and
Mrs. BUTLER.

Streatham Christian Spiritualist Church
TUDOR HALL, PINFOLD ROAD
(Adjoining Streatham Library).

SUNDAY, AUG. 31ST, at 11, SERVICE
and CIRCLE.

At 6-30, Mr. GEO. PRIOR, Address.
WEDNESDAY, at 3, LADIES' MEETING,
Mrs. REDFERN.

At 8, Mrs. NEVILLE, Address and
Clairvoyance.

SUNDAY, SEPT. 7TH, Mrs. M. MAUNDER.

Streatham Spiritual Brotherhood,
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SUNDAY, AUG. 31ST, at 6-30,

Mr. POLLARD.

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THURSDAY, at 3 and 8, Mr. C. POTTER.

SUNDAY, SEPT. 7TH, Mrs. A. DE
BEAUREPAIRE.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, AUG. 31ST, at 3,

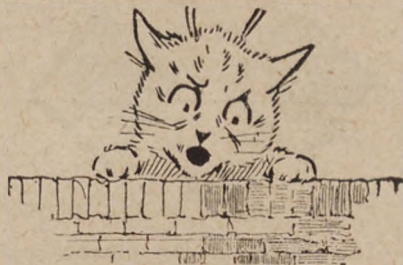
Mrs. MATTHEWS,

Address and Clairvoyance.

At 6-30, Mr. ETHERIDGE, Address
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WEDNESDAY, at 3, Mrs. HENDERSON,
Psychometry. At 7-30, Mr. T. ELLA.

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At 3, LYCEUM.

At 6-30, MR. G. W. COLEMAN.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, LADIES' MEETING.

THURSDAY, at 8, Public Circle, Mrs.

PRINCE.

SATURDAY, SEPT. 6TH, LYCEUM OUTING
TO SOUTHBEND.

SUNDAY, SEPT. 7TH, MRS. A. ARNOLD.

MONDAY, SEPT. 8TH, MR. A. CLAYTON.

The Church of the Spirit,
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SUNDAY, AUG. 31ST, at 11 and 6-30,
MR. HAROLD VERNON.

WEDNESDAY, at 8, MR. P. SCHOLEY,
Address and Demonstrations.

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SUNDAY, AUG. 31ST, at 6-30,

MR. RONALD BRAILEY,

Address and Clairvoyance.

SUNDAY, SEPT. 7TH, MR. MILLS,
Address. MRS. BETTS, Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, AUG. 31ST, at 6-30,

MR. APPLEBY,

Address and Clairvoyance.

WEDNESDAY, at 7-45, MRS. STEPHENS,
Address and Clairvoyance.

**Wood Green Christian Spiritualist
Church,**
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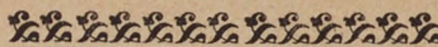
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